

*samādhim, bhikkhave, bhāvētha appamāṇaṃ nipakā patissatā. samādhim, bhikkhave, bhāvayataṃ appamāṇaṃ nipakānaṃ patissatānaṃ pañca ñāṇāni paccattaññeva uppajjanti. katamāni pañca? ‘ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’ti* pleasant and in the future the result will be pleasant’ arises for oneself. ‘This composure is currently pleasant’ arises for oneself. ‘This composure is ariyo nirāmisoti’ paccattaññeva ñāṇaṃ uppajjati, ‘ayaṃ samādhi akāpurisasevito’ti noble, not of the flesh’ arises for oneself. The knowledge: ‘This composure is not associated [mahāpurisasevitoti (ka.)] paccattaññeva ñāṇaṃ with inferior men’ arises for oneself. The uppajjati, ‘ayaṃ samādhi santo paṇīto knowledge: ‘This composure is peaceful, paṭipassaddhaladdho ekodibhāvādhigato, na elevated, got through calming, reached by saṅkhāraniggayhavāritagato’ti [na ca unification, not by holding back or obstructing sasaṅkhāraniggayhavāritappatitoti (sī.), na ca determinations’ arises for oneself. The sasaṅkhāraniggayhavāritapattoti (syā.), na ca knowledge: ‘And I enter upon this with sasaṅkhāraniggayhavārivāṇatoti (ka.), na recollectedness, I emerge from it with sasaṅkhāraniggayhavāriyādhigatoti (?) dī. ni. recollectedness’ arises for oneself. 3.355; a. ni. 3.102; 9.27] paccattaññeva ñāṇaṃ uppajjati, ‘sato kho panāhaṃ imaṃ samāpajjāmi sato vuṭṭhahāmi’ti [so kho panāhaṃ imaṃ samādhim satova samāpajjāmi, sato uṭṭhahāmiti (sī. syā. kaṃ.)] paccattaññeva ñāṇaṃ uppajjati.

“*samādhim, bhikkhave, bhāvētha appamāṇaṃ nipakā patissatā. samādhim, bhikkhave, bhāvayataṃ appamāṇaṃ nipakānaṃ patissatānaṃ imāni pañca ñāṇāni paccattaññeva uppajjanti*”ti.

Bhikkhus, develop limitless, intelligent, recollected composure. Bhikkhus, by developing limitless, intelligent, recollected composure, these five knowledges arise for oneself.